

The SWORD of the LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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BROTHERLINESS

BY REV. JAMES E. CONGDON, SR. D.D.

Minister, Englewood Presbyterian Church, Chicago, Ill.

(A sermon preached in the Englewood Presbyterian Church, Chicago, and broadcast over WMBI, and kindly furnished *The Sword of the Lord* at the editor's request.)

I wonder if you have ever meditated on the sweet and gracious fraternity which our Lord came to establish on the earth. All the great doctrines of the Bible have implications which in some way affect our relation one to another. This is true of the doctrine of the Fatherhood of God. Have you thought of the implication in the first two words of the prayer Jesus taught His disciples, OUR FATHER? He could have taught them to say O, Heavenly Father, or He could have made it very personal and direct as He did in the High Priestly prayer recorded in St. John's Gospel, chapter 17 and simply said, Father, who art in Heaven. There is a gracious significance in the formula he used. He could have said MY FATHER. But the divinely chosen words for the introduction of this fraternal prayer includes all those who in every age and in all places came to God through Him. The OUR includes us all. When He said OUR FATHER He not only included us in the family of God but when we say OUR FATHER we include Him as one of the Brethren, our Elder Brother. But while that is true there is another implication, which I fear we are prone to forget in our practical every day life, and that is the OUR includes every other believer; all who believe in Jesus are one family of brothers.

I have often remarked that if Christianity is not true it ought to be. No other such beautiful conception of human relationships is to be found in any of the philosophies or religions outside of Christianity. Thank God Christianity is true and there is a family of God on the earth, and we are all united in the family of God through our Elder Brother, the Lord Jesus Christ. (Ephesians 3:15—of whom

the whole family in heaven and earth is named.) Nothing comparable to the fraternity which is open to every human being and revealed in the Holy Scriptures can be found in any code of ethics devised by man. The IDEALISM of man's relation to his fellow man found in the Bible and made possible through the death of the Lamb of God provides the solution of every social ill which torments humanity. God's interest in the welfare of men is not limited to a select group. He offers salvation to the whole race. It is when the ELDER BROTHER is rejected and men live for themselves that sorrows and woes come.

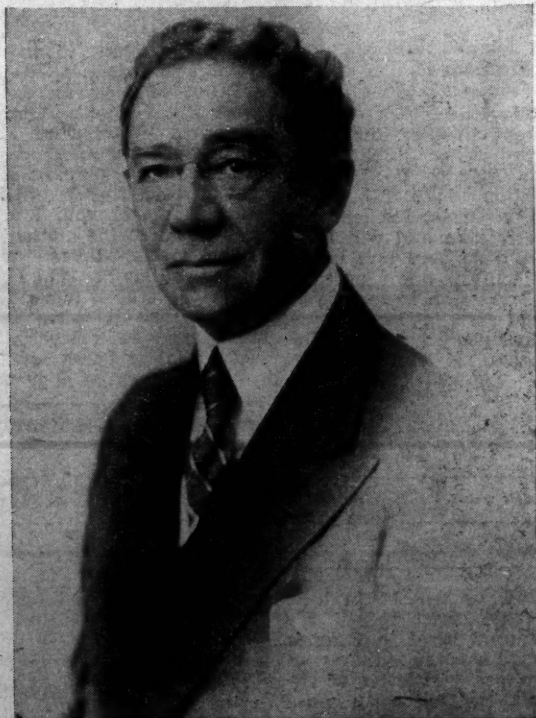
Brotherly Love the Mark of a Christian

Men in every land, men who have never heard any outline of Christian doctrine, men who know nothing of forms of church organization, having heard the simple Word of God and of the redeeming grace of the Son of God and accepting Him as a Saviour have been suddenly changed from barbarians into disciples of Christ and uniformly at once take on the characteristics of Christian brotherliness.

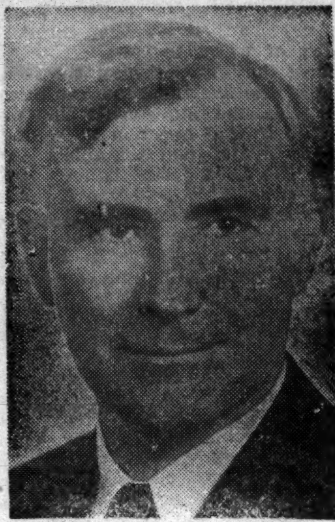
On the other hand the most serious obstacle the missionaries face is the contrast natives in uncivilized lands see between the BROTHERLY TEACHING of missionaries and the godless advantage commercialists and industrialists coming from so-called Christians. (Continued on page four)

REVIVAL HELP

Pastors, Soul winners, and all who are concerned about revival will be interested in this bargain; REVIVAL SERMONS ON SIN, HELL AND SALVATION, large cloth bound book, 150 pages, and THE SOUL WINNER'S FIRE, 128 pages, 8 chapters on soul winning both by Evangelist John R. Rice, both sent postpaid for only \$1.00.



DR. JAMES E. CONGDON, SR.



REV. CHARLES E. FULLER

How I Know There Is a God

BY R. A. TORREY, D.D.

Suppose you were to go up to an opening in a wall and order beefsteak and potatoes, and beefsteak and potatoes were passed out; and the next day you ordered lamb chops and pumpkin pie, and lamb chops and pumpkin pie were passed out; and the next day you ordered turkey and cranberry sauce, and turkey and cranberry sauce were passed out, and that went on day after day and you got what you asked each time. Even though you saw no person back of that opening, would you not know that there was some intelligent person there listening to your requests? Well, that is my exact experience with God. Day after day, week after week, month after month, year after year, I have walked up to that aperture in heaven which men call "prayer" and I have asked God for many things of many kinds, and God has answered my prayer and given me the very things that I asked, oftentimes when no human being knew I needed it, and sometimes when it could not by any possibility have come except by the direct action of God. I have asked God for fifty dollars, and fifty dollars came; for a hundred dollars, and a hundred dollars came; for five thousand dollars, and five thousand dollars came; for a hundred thousand dollars, and got it.

I shall never forget a day during the World's Fair in Chicago. Mr. Moody was carrying on, as you know, a great campaign involving the expenditure of many thousands of dollars. A little group of us, forming the inner circle of advisers, met every day for dinner in Mr. Moody's rooms in the Bible Institute in Chicago. One day as we gathered together, before we sat down to eat, Mr. Moody said, "We needed seven thousand dollars today for our work. I have already received one thousand dollars, but before we eat I propose that we ask God for the other six thousand dollars." We all knelt in prayer. Mr. Moody, with that child-like trust that characterized his relation to God, led us into the very presence of our Father and asked for the six thousand dollars which was needed at once for the work. We arose from our knees and sat down at the table. We were a long time at the table discussing va-

(Continued on page four)

'Believe Ye That I Am Able to Do This?'

BY CHAS. E. FULLER

(Preached on the Old-Fashioned Revival Hour Sunday night, February 15, 1942. Stenographically Reported.)

One of the most difficult things for men and women everywhere, that is, the unregenerated, unsaved person to realize is their true spiritual condition before God, that is, in God's sight they are totally blinded to spiritual things and that they have their understanding darkened, being alienated from the life of God through ignorance that is in them through the blindness of hearts. We are even told in II Corinthians 4:4:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

And then over the eyes of every unregenerated man or woman is this blindness, put there by Satan for one purpose, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" and they be saved.

Now I want you to take your Bible and turn with me to the 9th chapter of Matthew, verses 27-30. I am reading to you the story of two blind men, healed of physical blindness. They were healed by the Lord Jesus with this application; as the Lord healed those two in the days of His earthly ministry, He now, the risen Christ, can heal our spiritual blindness just the very same way, for He is the same yesterday, today and forever. Let me read this simple story to you and I want you then to mark one question in verse 28.

"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou

son of David, have mercy on us.

"And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

"Then touched he their eyes, saying, According to your faith be it unto you.

"And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

"But they, when they were departed, spread abroad his fame in all that country."

I. THE SEEKERS

Now right into the message without any preliminary. First of all, I want to call your attention to the seekers themselves, the two blind men who came to Jesus for healing. And as they came, and went away healed, so may you, my unsaved friends, spiritually blinded, come to Jesus and have the eyes of your understanding enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

In Dead Earnest

Notice, first of all, these two blind men were seekers. They were down-right in earnest. The word "crying" describes their earnestness. They didn't come to Jesus merely speaking in ordinary language or saying, "Lord, we would like to be healed." No, they came, notice, "crying," earnest, energetic, pathetic, imploring, pleading, beseeching. There was a deep soul desire to be able to see once again, and from that word we gather that they meant business. And

(Continued on page two)

BLACKSTONE and BOOZE

BY E. J. BULGIN, D.D.

(Dr. Bulgin is a widely used evangelist and dear friend who has won many thousands of souls to Christ.)

They have given a boy for a harlot and a girl for a drink of wine, that they may drink.—Joel 3:3.

My friends, you would not think that such a prophecy as this uttered more than three thousand years ago would be fulfilled at such a moment as this when civilization is at its highest pitch. But it is true. Our nation is in the liquor traffic for a profit and we are the nation. Over a million of the flower of our womanhood are barmaids, girls between fourteen and twenty-five, and they know how to pick the nicest ones. A darker picture yet is the red-light district in our large and very often small cities. Our city governments allow and condone these things, and hardly ever clean up until they are made to do so by the federal government, or war interests demand house cleaning. It is sometimes surprising how quickly they can clean up and they know where to find them. Whenever the officers of the law cannot enforce any good law on the statute book, they are either in cahoots with the business or they are inefficient in office.

In this article I will not take

the usual well-beaten path of a temperance speech or a sensational appeal. I could do so. I could get on the trail of the liquor traffic from forty-three years experience in public life and tell you of the murders, the weeping wives and mothers the snapping and broken vows, the poverty and neglect of the American home, but time and space forbid.

Liquor Traffic Criminal

To me the liquor traffic is a criminal. All American industry falls into two departments, charity and business. Business serves the people and gets a profit and it is right that it should have a legitimate profit. Charity serves and gets no profit. It ceases to be charity when it takes a profit. Now to which of these does the liquor traffic belong? Neither one. And why? Because it gets a profit and gives no service. The man who spends five dollars of his hard earned money on Saturday night for liquor would be far better off and his home happier if somebody would meet him on the highway and bust his jug.

When will the nation ever waken (Continued on page two)

"Believe Ye That I Am Able to Do This?"

(Continued from page one)

friend of mine, when you too are in earnest and mean business, seek God with the whole heart, your business for eternity will be done. You are dead in earnest about your business, you eat your business, you sleep your business, think your business every awaking moment. You get up and bolt a little food and down to the train. You go down to your desk and work all day—you are dead in earnest about your business. You are dead in earnest about your health, money, family, wife and children and about politics (I had better leave that alone), but in spiritual matters, when you come to that, you are forty below zero. Do you expect to be saved half-asleep, half-indifferent about this matter? Do you expect pardon and forgiveness if you continue to be listless and indifferent, letting the pleasures of the world have the upper-hand? No, never in a thousand years. Death, hell and eternal separation are not trifling things to play with. Your soul's eternal destiny is no small matter. Don't trample the blood of Christ daily under your feet and expect to escape Hell-fire and everlasting separation. Be dead in earnest as these two blind men were dead in earnest for they were fully awake to their need. So my Bible says, "Awake thou that sleepest." "It is appointed unto men once to die, but after this the judgment."

Further we notice the two blind men were thoroughly persevering in addition to being earnest. They followed Christ. You say, "How could they? They were blinded?" I don't know. It must have been very difficult but they followed Christ. Perhaps sympathetic friends helped them along the way. Even with that word, we see their heart set on receiving physical sight. They were dead in earnest about that matter.

They Knew What They Wanted

Then we find again, the two blind men had a definite object in view. They knew what they wanted. They wanted sight, physical eye-sight so they would be able to behold the faces of their loved ones and the beauties of God's handiwork, the sunset, the snow-capped peaks, running water, green trees—they wanted what other men had. Thousands have been saved and you have seen the sweetness of their life with this test. They have stood the test. You really do want to be saved, do you? Well, God is not willing that any should perish but that all should come to repentance. "Him that cometh to me I will in no wise cast out." I don't know in all the centuries passed, I do not know that I ever heard any one seeking salvation to be cast out, refused, rejected, and not receive salvation.

Oh, the story of the two blind men is beautiful in its application. Now notice further about these two blind men, how their prayer honored Christ. Notice what they said. "Thou son of David, have mercy on us." They recognized Christ as being of the royal seed of the house of David. They glorified Christ, not as a mere man, a great teacher, a moral leader, but God manifested in the flesh. How beautiful that they saw that!

They Asked for Mercy

And then notice further. These men confessed their own unworthiness—"Have mercy on us." When man gets to the point where he is willing to look up into the Father's face and say, "Father, have mercy on me," it means this; he is at the end of his own rope. He has past from the place where he

ceases to work for Himself and claims the mercy, that mercy of God is the only thing to which he can appear. "Have mercy on us. Oh, I am helpless, I am undone, I am without hope, without Christ. I am at the end of my rope. Now, Lord, have mercy on me." Notice, the sole basis of appeal was mercy, not good, moral life, not the suffering they had been going through, not their own robes of righteousness, not even resolutions concerning their future conduct, saying, "I've got to be good," but a simple prayer; notice, "Have mercy on us." In other words, "Lord, I deserve death. If thou shouldst mark iniquity, I shall not be able to stand, but forgive me." And then Psalms, you remember what it says: "God is merciful, slow to anger and plentiful in mercy." How beautiful that the Holy Spirit takes two blinded men and appeals alone on the mercy of God.

Good friend of mine, that is the only basis of appeal, "Lord, be merciful to me a sinner and save me. For Jesus' sake." How beautiful to read God's Word, "While we were yet sinners, Christ died for us," that "He is not willing that any should perish." And I am asking you on this broadcast, will you come on the ground of God's mercy for us, that Christ died for you, in your place and stead? Thank Him for His great love, accept Him and have Him say back to you, "Accepted in the beloved." Will you do that? Only God's mercy is the basis of any appeal that will open the ear of God. God will not hear any other appeal except the appeal on the basis of His mercy. How He did so love this world that He sent His only begotten Son who came here nineteen hundred years ago and compressed Himself into a little babe in Bethlehem, then went to the cross thirty-three years later. God did cause to strike on Him all our iniquities, and he died for us on Calvary's cross. Then He justified us by faith so that God does not impute our sins to our account but reckons to us righteousness in Jesus Christ so that we stand back as Adam and Eve in the garden of Eden, as though we never sinned! Will you take God at His word and appeal alone on the mercy of God?

II. THE QUESTION

Now notice. In the second place that question which was put to them was this—I love this—"Believe ye that I am able to do this?" That question stood between them and physical sight, and that question stands between you and spiritual enlightenment and salvation and eternal destiny. On their answer depended whether they should go on as seeing men or continue to be blinded. And on this question, friend of mine, depends whether you will go on your godless, unsaved way, spending eternity in separation from God or be saved and become sons of God through faith in Jesus Christ, a member of the household of faith. This question concerns their faith. "Believe ye that I am able to do this?" He did not ask how many different methods they tried to use to regain their sight, or whether they went to the pool of Siloam or the pool of Bethesda, whether they used a certain nice clay or if they had gone to certain doctors or whether they were members of any lodge, church, or any organization, but the whole thing was this, "Believe ye that I am able to do this?" And they believed. That faith may be as a slender thread but if you will shoot across the chasm by means of the mediator, Christ Jesus, you will be saved.

I heard a story once of a great group of engineers who were putting a railroad across a mountainous country. They came to a great wide chasm, filled with raging water. Below were rocky precipice sides. The question came, how could they get a line across in order to build eventually a suspension bridge. Finally, they decided to take a silken thread and tie it to the shaft of an arrow and shoot it across to the other side. Men had gone on to the other side at the head of the canyon. As they pulled the thread across, they attached a little string. When they got that across they attached a little rope, and from the rope they went to a light cable and to a heavy cable, and finally they got a great, strong cable across on which

to suspend the bridge. Your faith may be like a little silken thread, tied to the shaft, to the arrow shot by faith across the gap to Christ's pierced hand, that hand pierced upon Calvary's cross. And friends, He will catch it and pull it across as you grow in grace and in knowledge of Christ and you will soon become strong in the Lord, and in the strength of His might, but it is on the basis of belief. "Believe ye that I am able?"

And then this question concerned their faith in Jesus. Notice the word, "Believe ye that I am able?" That is the point. Who is speaking here? None other than the Lord Jesus Christ, and I can hear these two blind persons speaking or saying to themselves as Christ was speaking to them, "Believe ye I am able?" Perhaps the Holy Spirit brought to their attention the miracles of water to wine, the healing of the impotent man, the feeding of the five thousand and other miracles, and immediately they assented to that question by saying, "Yes, Christ, thou art able." And now the Lord Jesus, having gone to Calvary's cross, came through the tomb and is now seated at the right hand of the Father and ever liveth, has all power in Heaven and in earth, He is able to save to the uttermost all who come by faith unto Him. He sends out gracious invitations and is saying all over this land, "I am able," and I don't care how deep you may be in sin, how low and despicable you may be, Christ is able. Notice the little word "this": "Believe ye I am able to do this? Do you believe I am able to save you?" These blinded men might have said, "We believe God can raise from the dead, heal the demon possessed, but to meet our particular need—that is the question." Do you think God can meet your specific need? Believe ye He is able? Maybe you are a drunk down on the street so far down, so low; you perhaps think you are without hope, passed all hope, but God is able to reach right down to the lowest depth and take you to the highest place, to make you a new creation. Some will say back to me, "My heart is hard. My sins are too many. I am a desperate sinner. All my sins are scarlet. I am passed all hope." Let me ask you a question. Do you believe Christ is able to save you in that situation?

Can You Say "Yes, Lord" to Jesus?

Will you notice in closing, the answer the blind man gave? Oh, what sweet words they are: "Yes, Lord, yes, Lord," how simply, how wonderful! These two words changed their entire destiny and from that moment their eyes became open, and they saw the beauties of God's handiwork. While you are there by your radio, right now in darkness, cut off from life in Christ Jesus, if you will look up in the Father's face and say, "Yes, Yes, I believe," the miracle of regeneration will take place and you will pass from death unto life, and you who have been blind will now see. Believe that Christ is able? Will you say, "Yes" to the Lord? Will you say it distinctly, with no reservation, no holding back? Will you say right this moment, right now, "Yes, Lord, I believe?" Oh, I wish I had means of having connection with thousands of homes and hearts over the land. Some how I feel that all over this country men and women in all walks of life and ages, are looking up into the Father's heavenly face and saying, "Yes, Lord, I believe!"

Then notice what the Lord said to these two blind men. Here it is. "According to your faith, so be it unto you." Even though that faith was like that little silken thread, ever so feeble in your sight, you can go and take it. According to your faith, so be it. Their eyes were open and they saw. The trouble with you, my friend, your eyes have been blinded. You don't like religious things. But the moment you say, "Yes" to Christ, your eyes will become open, you will become a new creation in Christ Jesus.

Let's bow our heads in prayer. Heavenly Father, it is so simple. Christ is able. Thou hast placed the seal of our redemption upon Him by raising Him from the dead. We have that as a pledge that Thou art conqueror over death, sin, and the grave. If men and women everywhere will just

Blackstone and Booze

(Continued from page one)

to the fact that this nefarious business is an outlaw?

I propose to deal with it from the standpoint of the Blackstonian code. To my mind the greatest lawyer who ever lived with the exception of Moses was old Dr. Blackstone who wrote the Commentaries on English and American law. He says in his definition of law: "Law is a code of civil action, instituted by the sovereign power of the state, commanding what is right and prohibiting what is wrong. Secondly, that civil government is without option in all matters of right and wrong. She must choose the right. She has the right to say how much penalty shall be attached to the violation of the law. In the third place, civil government is one who acts in God's stead, and God ceases to be God when He does wrong. Therefore civil government becomes God's governness. If you are sick and hire a governness to govern your family she does not govern your family," says Dr. Blackstone, "they govern as you instruct. Therefore if civil government is God's governness it must govern right. Fourth, civil government must safeguard and maintain three pillars, morality, religion and education." Education fits the man or woman with the ballot in his hand to do the right—an enlightened voter. Morality deals with a man's relations to his fellow men. However, morality does not save any man, for it is a code of morals in relation to his fellow man. Religion deals with your relations to your Creator.

Can't Bargain on Morals

You would think that Dr. Black-

stone was running a class in theology or a Sunday School when he said all this. Now the crux of the matter in relation to this liquor traffic comes with great force. "Legislature cannot bargain away the public peace, the public health or the public morals, neither can your agents." You cannot relegate to your representatives in government to do for you what you cannot do yourself. You cannot sell yourself into slavery in order to obtain money. Now as we approach this liquor traffic from the Blackstonian Code, I want to call your attention to the fact that legislators do not make laws any more than an astronomer makes a star. He discovers them. The star was there before it was found. Four and five do not make nine because it is in the arithmetic, but it is in the arithmetic because it makes nine. Things are not so because they are in the Bible. They are in the Bible because they are so.

Business Illegal

Now the crux of the whole matter comes out in Dr. Blackstone's sixth point. Whatever is immoral, or tends to immorality or is harmful to the peace, prosperity or happiness of the community common law must call it "MALE IN SE." Harmful within itself and therefore without legal protection. Can the saloon or liquor traffic, anywhere, any time prove that it is a help to the public peace, happiness or prosperity, morality, education or religion of the community? I say NO. And every enlightened mind will say NO. She is a dove that never hatches a squab, but always a squabble. Why did Pearl Harbor revoke 428 licenses and close 428 saloons without process of law? I can tell you why. The business is an outlaw, and according to the foregoing principles, I am willing to conclude there never was, is not now, nor ever will be, such a thing as lawful saloon. Unless you are willing to believe there is such a thing as a legalized outlaw, or lawful lawlessness, which is a contradiction of terms. The business has no legal protection, Carry Nation prevented that, because it can be revoked at any time and closed without a process of law.

Traffic an Outlaw

But you say, Oh, Bulgin, we have our saloons and they pay their license. Yes, but it is like a wart on the end of a woman's nose, she hates the process of elimination, or she would have it cut off. Did you ever think that the business is here by the law of toleration? Judge Artman of Indiana set the world in a whirl, when he pronounced the liquor traffic in the state of Indiana an outlaw. The laboring man does not need the liquor business. It empties his dinner bucket, and incapacitates him to fill it again. The tax payer does not need it, for he has to pay for the crime which liquor has cost. The business man does not need the saloon because every dollar that passes over its bars does not pass over his counter. The school, the home and the church do not need it for it is a sworn enemy to these three great and mighty institutions.

I do not want to make an extravagant statement here, and I am not offering an apology for what I am about to say. Jesse James is a gentleman beside the liquor seller. For a Jesse James meets your boy, pulls a gun on him in a dark alley and says give me your \$5, or your life. The boy goes home to his mother. But the liquor traffic takes your boy's money and his life. The liquor traffic, in the second place, is an outlaw because it takes that boy's money and his mother's life, and last of all it takes his immortal

(Continued on page three)

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Signed _____

Address _____

Date _____

(How glad we will be to hear that you take Christ today! We will surely send word to Brother Fuller, too, and the editor will write you a personal letter of encouragement and tell you more about how to be a happy successful Christian after you have been saved.)

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We Print Newspapers,
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Blackstone and Booze

(Continued from page two)

soul. Jesse James, the highwayman, couldn't do that.

A Blood Sucker

Did you ever hear of a bedbug crawling in bed with a nice, fat, juicy man, and then crawling across the street to get in bed with a boney thing like Bulgin and inoculate him with some of that fine blood? No, he never could and he never would. He comes and takes away what little blood I have and leaves me to scratch. And I hate them. Now the bedbug is a blood sucker. He is a blood consumer and never was and never can be a blood producer. The liquor traffic is like a bedbug. It is a wealth consumer and never was nor can be a wealth producer. And I owe an apology to the bedbug for using his blood name as I have been doing.

If we want to win this war, we had better part company with the bedbug of the liquor traffic, and devote the barley and the rye, the time and the money which is traveling in that avenue and put it to war work.

Not a Business

Nothing can be called a business whose finished product is worth less than its raw material. A sawmill can be called good business, because it takes the logs from the mountain side, cuts them into lumber to build our churches and homes and its finished product is worth more than its raw material. Therefore the sawmill is entitled to the protection of the flag. Take the grist mill. Its raw material is the wheat, the corn, the buckwheat. What is its finished product? Hot biscuits, pancakes. You pass muster again. Your finished product is worth more than the raw material. Take the paper mill the same way. It takes old rags and chips and out comes the white sheet. All these have a right to be called business. Now take that black, dark, damnable liquor traffic. What is her raw material? Your blue-eyed boy. What is your finished product? The long fingered gambler, the woman-chaser, for they have sold a boy for a harlot, and a girl for a drink of wine, that they may drink. God says it, not E. J. Bulgin.

Well, I have spent most of my time and yours in this article thus far with law, Government and the logic of the liquor traffic. Now I have some sentiment in my heart. God pity the man who has no sentiment—who cannot shed a tear on Mother's Day as she pins the white and red carnation on his lapel—or who cannot shed a tear over the little white casket of his own little babe. Here is one that's true of what the liquor traffic has been guilty of, and it's only one of a thousand. I could relate 200 from my own observation and experience.

A Sample of Liquor's Work

A few years ago there came a man from dry Kansas, where liquor could not be bought except from a cunning bootlegger. This man was an industrious man, a welder in past years. He had an appetite for liquor, but by the environment of dry Kansas he mastered it. For a better job he moved to Chicago, then fell and went down and down to the bottom. He lost his job, his home, his man-

Scriptures That Say A Child of God Cannot Be Lost

The following letter will be interesting, I trust, to readers of *The Sword of the Lord*: Dear Mrs. H—

You asked me for more evidence about the security of a believer, one who has trusted Christ as his Saviour.

Well, first of all you must get it settled in your mind that you are willing to believe what the Bible says. Jesus said it, it is so. Are you willing to lay aside all the reasoning, all your human logic, and simply take what Jesus said and believe it? If you are, then look at the following scriptures.

1. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here God plainly promises everlasting life to those who believe in Him, and says that they shall not perish. One who believes in Christ, then, shall not perish but has life for today, life for tomorrow, life for next year, life forever! That is what Jesus said, and that is what He means.

2. John 5: 24: "Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

One who hears the Word of God and puts his trust in the Father who sent Jesus in the world to die for sinners, already has everlasting life. Jesus did not say that he shall have everlasting life but that he already has it. One who believes in Christ already has everlasting life. And then notice that the same verse says, "and shall not come into condemnation." One who has trusted Christ will never come into condemnation. That is what Jesus said. Do you believe it? If

hood, his all. He was crowded out of decent society to the lowest slums in that great city.

One day, while under the influence of bootleg liquor, he tried to take a ring off his wife's finger and sell it for liquor. She resisted and in the scuffle he stabbed her to death with a butcher knife. He was tried and condemned to hang. I had the funeral. I wish you could have been there. There were three little children—a girl of 12, a boy of 9 on crutches, who lost his leg while picking up coal on the railroad tracks to keep his mother warm, and a little sister of 5, and a crowd of slum people. The home was in a dark basement under a saloon.

Two big, strong policemen carried the pine box, such as is generally used to bury executed criminals. The coffin, if you could call it that, was placed on two empty beer kegs, the place lighted with two candles. Around the wall stood filthy men and women with babies in their arms, and nursing them to keep them from crying. What a funeral! What a crowd!

My singer tried to sing, but could only sob. I did my best to preach, but what I said eternity alone will possibly reveal. Then the children wanted to see papa. The two big policemen opened the box, and there lay the great swollen-faced murderer.

Whiskey the Murderer

The little girl with her little sister in her arms stepped up and kissed his great swollen face, and said, "Goodbye, Papa. You was always a good papa when we lived in Kansas, and you loved us and mama. You didn't mean it! You didn't! God forgive him." Then she called the little one-legged brother to come up. He was leaning against the dirty wall. "No, sister, I can't." "Yes," said one of the big cops, "come and kiss your dad goodbye." "No! No!" he said, "he killed my mama. I don't want to see him." "Oh, my God! Honey don't say that," cried the little sister. "It was not papa that did it—it was whiskey. He was a good papa in Kansas."

My friends, hear me: I swore then and there to fight this damnable business—this hyena of injustice—this vampire of damnation—this bloodsucking bedbug from the pit of hell, and God helping me, I will.

—Reprinted from *The National Voice*.

so, then one who has trusted Christ can never be lost. He is already "passed from death unto life." A lost sinner is dead. When he has trusted in Christ he is alive again. And when he is alive again he has everlasting life. Life that lasts until you sin and then you lose it, would not be everlasting life. Are you willing to take what Jesus says about this?

3. John 10:27, 28: "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Note that here Jesus says that He gives to His sheep, without them buying it, without them working for it, eternal life. That is forever and it is a free gift. Next, notice that "they shall never perish." None of God's sheep will ever perish, Jesus said. Do you believe that? And third, notice that "neither shall any man pluck them out of my hand." Notice the word *man* in your Bible. It is printed in italic letters. What does that mean? It means that it is not in the original Greek of the New Testament at all! The translators simply put it there to make sense. But actually what Jesus said is this: "neither shall any pluck them out of my hand." No man, no devil, no circumstances, nor anything else, can pluck one of God's sheep out of his hand. Now that is what Jesus said and you need to believe it.

4. Romans 8:38 and 39: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Here we are plainly told that nothing can ever separate between a Christian and the love of God, not anything living, not anything dead, not anything in height all the way up to Heaven, nothing in depth all the way down to Hell! Here we are plainly told that none of these things, "nor any other creature," that is, not any other thing that God ever created, can separate between a Christian and the love of God. Do you believe that?

Many other Scriptures teach the same thing. A child of God is born again. He is a new creature. A child cannot be unborn. And again, the very nature of salvation shows that if God does the saving by grace, then He must do the keeping the same way. No one ever lived who deserved to be saved. You didn't deserve it before you were saved, and you never deserved it after you were saved. It is only God's grace that saved you and then it is only God's grace that keeps you, but thank God, His grace never fails.

If you will take God's word about this, you will have it settled and then other things will begin to be made clear to you.

I hope you will read again the booklet, "Can a Saved Person Ever Be Lost?" You need to read those Scriptures for yourself, pray over every one of them, open your heart, and God will show you the truth.

Remember that if man saves himself, then of course he could lose himself by his works. But if God saves a man, then if the man becomes lost it is God's failure. The one who does the saving must also do the keeping. And that is exactly what He promised to do.

I thank you for your letter. Will you write me again and tell me if you have been helped? But don't write of anything else until you read these scriptures carefully and pray about the matter and resolve that you will believe what Jesus said, no matter what anybody else says. Then He will explain the thing to your heart.

In the Saviour's name, yours,
JOHN R. RICE.

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BROTHERLINESS

(Continued from page one)

tian lands take of the natives. These fore-runners of commerce and industry are not professed Christians, but in the minds of natives coming from so-called Christian lands they do not at once distinguish them from Christians.

Is this not true even of many professed believers at home? Christianity proclaims the highest possible standards of human relationship. *Thou shalt love thy neighbor as thyself.* (Matt. 19:19). How many of us exemplify this characteristic in our daily relations with others? I confess that I have to read John's first epistle frequently to keep on an even keel of brotherly living. You remember that he writes: *For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous. Marvel not, my brethren if the world hate you.* (Now note the emphasis John puts on brotherliness). *"We know we have passed from death unto life BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother abideth in death."* (I John 3:11-14).

The Christian attitude toward others is not that we merely refrain from hating and disliking them. That is a negative or static attitude. The Christian attitude is one of positive interest in the welfare of others. Our former teacher, the late Dr. R. A. Torrey, one time Superintendent of the Moody Bible Institute, said, "Love is a sincere interest in and a desire for the welfare of another." That leads to benevolent action. If one has a sincere interest in another and a sincere desire for the welfare of another gracious attitudes and benevolent actions result.

In the very earliest relation of the disciples to Christ and to one another there were manifestations of desire for place and power, for preference and honors. Jesus very tenderly rebuked this one day when he said, *"But be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren."* (Matt. 23:8).

Perhaps it may be said that one of the greatest hindrances to the spread of the gospel is how little the unsaved see of the Christ-revealed spirit of BROTHERLINESS in His followers. We Christians should so live with one another that men would say, *"BEHOLD how the Brethren love one another."* When Jesus stood at the grave of Lazarus, the crowd standing around said, *"Behold how he loved him."* (John 11:36). In this modern age of controversy we have grown accustomed to applying many tests. Some assemblies of believers will quickly rebuke members who are guilty of sins of the flesh. But sins of the heart, unbrotherliness, are not so quickly rebuked.

Jesus gave a test by which, while we cannot always apply it to others, we can test ourselves. He said, *"By this shall all men know that ye are my disciples, if ye have love one to another."* (Jno. 13:35). Here is the higher test of our relationship to Christ. Do others see Jesus in your attitude toward others? It is futile for one to present Christ to another or to try to win others to acceptance of the great doctrines of the Bible if they see in us the unbrotherly spirit which speaks enviously or disparagingly of another or if they see a spirit which acts selfishly. Emerson said truly, "Your life shouts so I cannot hear what you say." With such dreadful hatreds spreading throughout the earth Christians are apt to forget that all believers are bound together in the fraternal relation of a family of God with the Lord Jesus Christ as our Elder Brother. In these tragic days we need to keep before us constantly the remembrance that there is a family of God and that there is a brotherhood in which each sinks his personal rights and privileges in order that another may be helped.

Brotherliness in Britain's Bomb Shelters

There has been an acute division between the spiritually minded, who have this brotherly spirit and the worldly minded professed Christians in Great Britain since

the British Isles have been so horribly bombed. Genuine Christians have been drawn closer to God and to one another. Those on the border line of Christian faith have drifted further into sin. Perhaps a good illustration of the two drifts, one toward Christian brotherliness and the other toward godless pleasure loving, is to be seen in the following comparisons. Before the present war the average weekly attendance at Movies in Great Britain was reported to be 18,000,000 weekly. Since the war this has increased to 23,000,000 weekly. On the other hand a British paper reports that every night in the air raid shelters of Hull, Birmingham, London and other places the Christians now gather and hold a brief religious service. At first conditions were reported to be vile and obscene as drunken roistering groups would come into the shelters during air raids. But the Christians began to hold these services and conditions have been greatly changed. Now, before they try to find sleep for the night in these crowded shelters, the Christians all gather for a worship service and unite in the following petition, "INCREASE, O GOD, THE SPIRIT OF NEIGHBORLINESS AMONG US, THAT IN PERIL WE MAY UPHOLD ONE ANOTHER, IN CALAMITY SERVE ONE ANOTHER, IN SUFFERING TEND ONE ANOTHER, THROUGH JESUS CHRIST OUR LORD." Among Christians a new spirit of brotherliness has been born out of the shocking devastation of German bombing.

In the fires of distress and calamity much of the dross in British Churches has been burned out and the pure gold of Christian brotherliness has been more and more manifested. Is it not tragic that it takes such disasters to bring believers close to God and to one another? British Christians more than ever before are living the Spiritual admonition, *Do good unto all men especially to those of the household of faith.* (Galatians 6:13).

It is reported that never before has such benevolence and kindly interest been shown in the British Isles as is being manifested at present. This is the spirit which Christ and the apostles taught. This spirit of Christian brotherliness is the very heart of Christian conduct.

This idea that Christians should be utterly devoted to one another is the theme of John's first epistle. Let me read a portion of the fourth chapter of this epistle to you. (Chapter 4:7-21).

Do you read this chapter often? "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Do Not Speak Evil of a Christian Brother

The profession of a Christian carries the implication that there

is both a positive and a negative in our relation to others. The negative is that we will not speak of another in any manner which would harm such a one. It is unchristian to display a brother's faults to others. It is Christian to lovingly speak to him face to face. Jesus says, "If he shall hear thee, thou hast gained thy brother."

I am afraid that my observation of professed Christian people leads me to say that the most common sin of Christians and that which hurts our common Christian testimony most is the stone throwing we engage in. How sour are the words, "Have you heard?" or some such similar remark which introduces an account of another's faults, either real or imagined!

Some days ago I was in the office of Mr. Sheriff, Secretary of the Christian Business Men's Committee and saw the following poem on the table in his office and again it impressed me with the exquisite beauty of the IDEALISM of CHRISTIAN BROTHERLINESS. I asked permission to clip the heart searching lines and read them to you.

LET'S NOT "THROW STONES"

We humans are prone to see failings in others;
Our judgments sometimes lack both justice and love.
We oftentimes forget that God meant us for brothers,
Kind children of His, the good Father above.

Some poor soul has sinned, fallen deep in temptation.

Who fathoms his pains when his sin he bemoans?

His yearning for mercy meets no consolation,

Our unbenign nature would rather "throw stones."

The law says that sinning incurs condemnation;

Some sinners their guilt with their lives must atone.

But listen, the Master made this proclamation:

"The one without sin, let him cast the first stone."

The one without sin—ah, what depth of compassion

For sinners by Him who was sinless alone!

O, would that the fallen we'd treat in His fashion,

The true friend of sinners, who throweth no stone.

Solomon in his words of wisdom in the Proverbs writes, "A forward man soweth strife: and a whisperer separateth chief friends." (Prov. 16:28). The world is in a terrible condition. Men everywhere need the purifying and sanctifying grace of our Lord Jesus Christ, but how will they KNOW that he sweetens and blesses life if PROFESSED CHILDREN OF GOD cannot live lovingly with one another? It is not enough that we merely live negatively in that we refrain from talking about our brothers, we must be positive and show by our spontaneous good deeds to one another that BRETHREN IN CHRIST DO LOVE ONE ANOTHER.

The Holy Spirit Must Produce Brotherly Love

And now let me say another thing about this sweet relationship of Christian Brotherliness. It will not be produced in your life or mine just by simply saying . . . just by merely resolving that you will be brotherly. I confess that operating with my own faculties and on the basis of my own impulses I do and would find great difficulty in maintaining this spirit. The spirit of genuine Christian Brotherliness is the product of the Holy Spirit working in you. Only He can reproduce Christ's self-sacrificing love in your life. It's continuance is the result of meeting often with your Elder Brother and learning from Him. It is stimulated by frequent and prolonged periods of perusal of His words and the words of the Spirit inspired writers of the Holy Book.

If you would walk in the shining path of that fraternal fellowship which Jesus announced when He taught his disciples to say "OUR FATHER," you must meet him as they did and learn at His feet as they did and receive into your affections all the impulses of the Holy Spirit as they did.

I met a Brother in a printed page a while ago. I do not know his name. I never saw his face. But he wrote some lines and read-

How I Know There Is A God

(Continued from page one)

rious phases of the work. Before we arose from the table there came a knock at the door, and I said, "Come in," and one of my students at the Institute entered with a telegram in his hand. He took it to Mr. Moody and Mr. Moody opened it and read it and said, "Here, take it to Mr. Torrey," and then he said to me, "Read it to the others." And I read, "Mr. Moody—your friends in Northfield had a feeling you needed money for your work in Chicago. We have just taken up a collection and there is six thousand dollars in the basket, and more to follow." It was signed by H. M. Moore of Boston. Some months after I met Mr. Moore and told him our end of the story. Then he continued, "As we drew near to the close of our morning session at Northfield, Dr. A. J. Gordon (who was presiding in the absence of Mr. Moody) called me to the platform and said, 'Mr. Moore, I have a feeling that Mr. Moody needs some money for his work in Chicago. What do you say to our taking up a collection?'" Mr. Moore approved. A collection was taken and God put it into the hearts of three thousand people in Northfield, nearly one thousand miles away, to put into the basket the exact sum we had asked for in Chicago. I think it would have been difficult at that time to have convinced any one of us that there was no God, or that God does not answer prayer.

Many years ago I determined to put the theory that there was a God, and that the God of the Bible was the true God, and that He answered prayer on the conditions laid down in the Bible, to the test of rigid, practical, personal experiment. I say the theory that there was a God, for at that time it was a theory, a theory that I firmly believed, but nevertheless a theory. I determined that I would risk all that men hold dear upon that theory, and upon that theory I did

ing them I said this writer although I do not know his name is MY BROTHER. He has met his Master face to face and we have shared together the stimulating grace of LOVE which he bestows on all who will enter His presence to learn the ways of the family of God. The words of this stranger which so stirred me are as follows:

I MET MY MASTER

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place —
I met my Master face to face.

With station and rank and wealth for goal,
Much thought for body but none for soul,
I had entered to win this life's mad race —
When I met my Master face to face.

I had built my castles, reared them high
Till their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace —
When I met my Master face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered, and fell at His feet that day

While my castles vanished and melted away.

Melted and vanished; and in their place

I saw naught else but my Master's face;

And I cried aloud: "Oh, make me meet

To follow the marks of Thy wounded feet."

My thought is now for the souls of men;

I have lost my life to find it again
Ever since alone in that holy place
My Master and I stood face to face.

Come, let us enter the closet of communion with OUR FATHER and let Him fill us with His own Spirit of Love for "Love Never Fails."

risk my health, my life, my reputation, the life, health and welfare of my wife and four children whom I had at that time. On that theory I risked everything that men hold dear, and if there had been no God, or if the God of the Bible were not the true God, or if He did not answer prayer upon the conditions laid down in the Bible, years ago I would have lost all that men hold dear. *But I risked and I won,* and today I know that there is a God, and I know that the God of the Bible is the true God. There was a time in my life when I literally lived by prayer. In a single day I cut off every source of income that I had had before for myself, my family, and my work. I gave up my salary, I gave up all collections and all subscriptions for the work. I determined that I would ask no one for one single penny for the support of myself and wife and children, for the payment of hall rent, for the support of missionaries, or for any part of the work. I do not think that God asks all men to do that, nor do I think that He asks one man to do it all the time, but I was clear that God told me to do it then. I had had a strong society back of me, and a generous society, but I felt sure that God had asked me to take that step at that time, and so I asked the society to hand the work over to me. They handed the work over to me and very properly cut off all support in a day. From that time on every penny that was obtained for myself and my family, and all the work in all its phases was obtained by prayer. And the money came day after day, week after week, month after month, sometimes in small amounts, sometimes large amounts, sometimes in ways most ordinary and sometimes in ways apparently most extraordinary—but it came. Never one penny of debt was incurred for one single hour; I had taken the ground that I owe no man anything either for myself, the family, or the work, for running in debt is not trusting God, it is disobeying God, for He says, "Owe no man anything." As I say, the money came, and when I got thru I knew that there was a God, and I knew that the God of the Bible was the true God. I and my family literally lived from hand to mouth, from God's hand to our mouth, but we never went hungry.

It is clear from these various arguments that I have presented to you, it is sure beyond a question, that there is a God. The best proven fact in the universe is the existence of God—that God is. Now we have seen that a man who denies a fact simply because he does not wish to believe it, is a fool, but the man who denies the supreme fact because he does not wish to believe it is the supreme fool. And not only is it a fact that there is a God, but that is the supreme fact. The profoundest and loftiest philosophy that was ever written is found in the first four words of the Bible, "In the beginning God." In the beginning of all true history, God; in the beginning of all correct science, God; in the beginning of all real philosophy, God; in the beginning of all right conduct, God: "in the beginning, God." The existence of God is the supreme fact, the fact of facts, and therefore anyone who denies it simply because he does not wish to believe it is a supreme fool, the fool of fools. So it is written in God's own Word, "The fool (that is, the supreme fool, the fool of fools, the prince of fools, the colossal, archetypal fool) has said in his heart, There is no God." Yes, beyond a peradventure, beyond the possibility of any honest doubt or question, God is.

(From Dr. Torrey's sermon on *God Is*, in *Soul-Winning Sermons*, published by Fleming H. Revell Company.)

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